मस्क् *mask* (according to Vopa-deva *mashk*, cf. rt. *makk*), cl. 1. A. *maskate*, &c., to go, move.

मस्कर *maskara, as*, m. a bamboo; a hollow bamboo cane.

Maskarin, ī, m. a religious mendicant, a Brāhman in the fourth order (who carries a bamboo cane); the moon; N. of a man.

मस्ज् *masj*. See rt. *majj*, p. 729.

मस्त 2. *masta, am*, n. (said to be fr. rt. 1. *mas*; probably connected with *mastu* below; for 1. *masta* see rt. 1. *mas*), the head. — *Masta-dāru, us*, m. Pinus Deodora. — *Masta-mūlaka, am*, n. 'root of the head,' the neck or the upper part of it supporting the head.

Mastaka, as, am, m. n. the head, the skull; the summit or highest peak of a mountain, top of a tree, the head or top or upper part of anything (e. g. *ćullī-mastakam āropya*, having placed on the top of the hearth); the tuft of leaves which grows at the top of various species of palm trees; a particular formula used by Śaivas. — *Mastaka-jvara, as*, m. 'head-fever,' head-ache. — *Mastaka-piṇḍaka, as, am*, m. n. a round protuberance on the temples of an elephant in rut. — *Mastaka-mūlaka, am*, n. = *masta-mūlaka*, q. v. — *Mastaka-lunga*, the membrane of the brain. — *Mastaka-śūla, am*, n. sharp or shooting pain in the head, head-ache. — *Mastaka-sneha, as*, m. 'head-marrow,' the brain. — *Mastakākhya* (*°ka-ākh°*), *as*, m. the top of a tree.

Mastika, am, n. = *mastaka*, the head.

Mastishka, as, am, m. n. (incorrectly spelt *mastiska*), the brain; any medicine or substance acting upon the brain; [cf. Slav. *mozǰd.*] — *Mastishka-tvać, k*, f. the membrane surrounding the brain (*dura mater?*).

Mastu, u, n. the upper part of thickened sour milk, sour cream; the watery part of curds, whey. — *Mastu-lunga* or *mastu-lungaka, as, am*, m. n. the brain; [cf. *mastaka-lunga.*] — *Mastv-ākṣhe*, f. du. whey and curds.

मस्ति *masti*. See under rt. 1. *mas*, p. 752.

मस्तिष्क *mastishka*. See above.

मस्तु *mastu*. See above.

मस्मसा *masmasā*. See *mashmashā*, p. 752.

मस्मा *masmā*, f. a proper N.

मह् 1. *mah* (originally perhaps *magh*, meaning 'to be great,' cf. rts. *maṇh, makh*), cl. 1. P. (Ved. and ep. also A.) *mahati (-te), mamāha, mahitā, mahishyati, mahitum* (Ved. inf. *mahe*); cl. 10. P. A. *mahayati, -te*, &c. (Vedic forms *māmahe, māmahasva, māmahas*), to gladden, make cheerful, enliven, inspirit, excite; (Sāy.) to make great, increase, aggrandize (e. g. *mā naḥ kāmam mahayantam ā dhak*, disappoint not the desire that would make us great, Ṛig-veda I. 178, 1); to value highly, esteem highly, hold in great esteem, honour, revere, do honour to, worship, adore; (A., Ved.) to rejoice in, delight in; to be honoured or glorified, (in Ṛig-veda VI. 15, 2, *praśastibhir mahayase* is rendered by Sāy. 'thou art honoured by excellent hymns'): Caus. *māhayati, -yitum*: Desid. *mimahishati*: Intens. *māmahyate*, to honour, protect, preserve (Ved.); [cf. Gr. *μέγ-α-ς, μέγ-εθ-ος, μῆχ-ος, μῆχ-αρ, μηχ-ανή, μηχανᾶ-σθαι, μόγ-ος, μόχθ-ος, μέγαρον*: Lat. *magnus, mactus*: Goth. *mag*, 'I can;' *mah-t-s*, 'might;' *magaths, magus*, 'a boy;' *magan, magu, mavi*: Old Germ. *magan*, 'great, heavy;' *machôn*, 'to make:' Mod. Germ. *gemach*: Angl. Sax. *mag, magan, mœht, meaht, miht, mœgn, meagn, macian*: Slav. *mog-a*, 'I can;' *po-mos-ti*, 'to help:' Lith. *mag-oju*, 'help:' Hib. *mogh, modh*, 'respect, honour:' Cambro-Brit. *myged*, 'respect;' *mygaw*, 'to revere.']

2. *mah* (a Vedic adj. used in dat. *mahe*, gen. and abl. sing., and acc. pl. *mahas*, inst. *mahā*), great, powerful, mighty; abundant; (according to some) old, aged (in connection with *pitri, mātṛī*).

Maha, as, m. [cf. *makha, magha*], a feast, festival [cf. *kāma-m°, dhanur-m°, brahma-m°*]; a sacrifice, offering, oblation; (*as*), m. a buffalo [cf. *mahisha*]; light, lustre, brilliance; (*ā*), f. a cow [cf. *māhā*]; the plant Ichnocarpus Frutescens; Hedysarum Lagopodioides; (*as, ī, am*), great, mighty, abundant (Ved.); (*ī*), f. the earth, &c.; see *mahī*, s. v. — *Maha-tā*, f. greatness, mightiness.

Mahaka, as, m. an eminent or distinguished man; a tortoise; an epithet of Vishṇu.

Mahakka, as, m. a wide-spread fragrance, widely diffused perfume.

Mahat, ān, atī, at (originally pres. part. of rt. 1. *mah*, but making in nom. sing. du. pl. *mahān, mahāntau, mahāntas*, acc. sing. du. pl. *mahāntam, mahāntau, mahatas*, inst. *mahatā*, &c., see Gram. 142; in Ved. the acc. sing. *mahām* occurs, see *mahā*; in ep. the crude or neut. form *mahat* is sometimes used for the correct form *mahāntam*; at the beginning of Karma-dhāraya and Bahu-vrīhi compounds *mahā*, q. v., is generally substituted for *mahat*, but in Tat-purushas and a few exceptional cases *mahat* is retained), great, mighty, strong, big, large, huge, full-grown, ample, extensive, long, (*mahān adhvā*, a long road; *mahad āyus*, long life; *mahatī kathā*, a long story); far advanced, late, (*mahaty aparāhṇe*, late in the afternoon); numerous, abundant, much, many, (*janasya mahato madhye*, in the presence of many people); abounding in (sometimes with inst. c.); rich in; high (in price); gross, thick, dense, (*bhūtāni mahānti*, the gross elements; *mahat tamas*, thick darkness); loud, (*mahān ghoshaḥ*, a loud noise); important, significant, (*mahatī vārtā*, important news; *mahat kāryam*, an important affair); high, lofty, eminent, noble, (*mahat sthānam*, a lofty position; *mahat kulam*, a distinguished family); excellent, distinguished; (*ān*), m. (in the Sāṅkhya phil.) 'the great principle,' the intellect (= *buddhi*, i. e. the second of the twenty-five Tattvas produced from Pradhāna or Mūla-prakṛiti and itself producing the third principle or Ahaṅkāra, being thus both a Vikṛiti and a Prakṛiti; *buddhi*, intellect, is called *mahat* to distinguish it from the Tattva *manas*, mind, with which and with Ahaṅkāra it is connected and to both of which it is superior); the superior of a monastery; a camel; epithet of Rudra or of a Rudra; (scil. *gaṇa*), epithet of a class of Manes; N. of a Dānava; N. of a king; (*atī*), f. the egg-plant (= *bṛihatī*); the seven-stringed or (according to some) hundred-stringed Vīṇā or lute of Nārada; (*at*), n. greatness, power, dominion; infinity; the greater part, (*mahati rātryāḥ*, Ved. when the greater part of the night is past); (scil. *tattva*), the great intellectual principle or intellect (the second Tattva of the Sāṅkhya phil. described above); sacred knowledge; (*at*), ind. greatly, exceedingly, much, very; [cf. Gr. *μέγ-α-ς, μείζων, μέγ-ιστο-ς, μεγαλύν-ω, μέγ-εθ-ος, μάλα, μᾶλλον, μῆκος, μακρός, μάκαρες*: Lat. *mag-nu-s, major, maximu-s, magis, magis-ter, magistra-tus*: Goth. *mik-il-s*, 'great;' *mikil-jan* = *μεγαλύνειν*; *mais*, 'greater;' *maist*, 'greatest:' Old Germ. *mihhil, mêr.*] — *Maha-ṛishi, is*, m., Ved. = *maharshi*; see Gram. 38. *h*. — *Mahać-chabda, as*, m. (for *mahat* + *śabda*), the word *mahat*; [cf. *mahā-śabda.*] — *Mahat-katha, as, ā, am*, being the talk of the great, mentioned by the great, living in great men's mouths. — *Mahat-kāṇḍa, as, am*, m. n., N. of a section of the Atharva-veda Saṃhitā. — *Mahat-kshetra, as, ā, am*, occupying a wide district or territory. — *Mahat-tattva, am*, n. the Mahat or great principle, i. e. Intellect, (see above under *mahat.*) — *Mahat-tama, as, ā, am*, greatest, mightiest, most powerful; exceedingly great or mighty or powerful. — *Mahattara, as, ā, am*, greater, mightier, stronger; exceedingly great or mighty or strong; (*as*), m. the oldest, most respectable, principal; the head or oldest man of the village (= *grāma-kūṭa, dalāḍhaka*); a man of the fourth or servile caste, a Śūdra (?); a courtier, chamberlain; N. of a son of Kaśyapa (or of Kāśyapa); (*ī*), f. a particular form of the Buddhist goddess Tārā. — *Mahattaraka, as*, m. a courtier, chamberlain. — *Mahat-tā*, f. or *mahat-tva, am*, n. greatness, magnitude, majesty, mightiness, largeness, amplitude, great extent, intensity, violence, height, high position, elevated station, high consideration or estimation, importance. — *Mahattva-rahita, as, ā, am*, deprived of majesty or greatness. — *Mahat-sena, as*, m., N. of a prince. — *Mahat-sevā*, f. service of the great, homage (rendered) to great men. — *Mahat-sthāna, am*, n. a high place, lofty position; (also read *mahā-sthāna.*) — *Mahad-āvāsa, as*, m. a great or roomy dwelling. — *Mahad-āśā*, f. great expectation, high hope. — *Mahad-āśćaryam*, ind. very surprising. — *Mahad-āśraya, as, ā, am*, dependent upon or attached to the great; (*as*), m. the protection of the great, having recourse to the great, taking refuge with great people. — *Mahad-guṇa, as, ā, am*, possessing the virtues of the great. — *Mahadguṇa-tva, am*, n. the possession of the virtues of the great. — *Mahad-bila* or *mahad-vila, am*, n. the atmosphere, ether, (the more correct form is *mahā-bila*, q. v.) — *Mahad-bhaya, am*, n. a great danger or emergency; fear of great people. — *Mahad-bhū*, cl. 1. P. *-bhavati*, &c., to be great or full. — *Mahad-bhūta, as, ā, am*, one who has become great. — *Mahad-vat, ān, atī, at*, Ved. connected with the word *mahat*. — *Mahad-vāruṇī*, f. a species of plant (= *mahendra-vāruṇī*). — *Mahad-vyatikrama, as*, m. a great transgression.

Mahan, n., Ved. (used only in the inst. sing. *mahnā*), greatness, mightiness, power, abundance (e. g. in Ṛig-veda V. 33, 10. *mahnā* = *mahattvena*, with greatness; *mahnā* may sometimes be translated 'greatly, mightily, amply, powerfully,' and in VII. 37, 1. there is one example of the inst. pl., e. g. *abhi somair mahabhiḥ pṛiṇadhvam*, 'sate yourselves amply with the libations,' or accordiog to Sāy. 'be satiated with the copious libations').

Mahana, as, ā, am, to be worshipped, adorable.

Mahanīya, as, ā, am, to be honoured, worthy of honour, praiseworthy, illustrious, glorious. — *Mahanīya-kīrtti, is, is, ī*, of illustrious fame. — *Mahanīya-śāsana, as, ā, am*, ruling a magnificent empire (Raghu-v. III. 69).

Mahanta, as, m. the superior of a monastery.

Mahayat, an, antī, at, making glad, &c.; (Sāy.) making great.

Mahayāyya, am, n., Ved. enjoyment; veneration, honour; (Sāy. = *pūjā.*)

Mahaye, dat. sing. in Ṛig-veda X. 65, 3, (according to some) = *mahe*, Ved. inf. of rt. 1. *mah*, for joy, for enjoyment; (according to Sāy. = *pūjārtham*), for honour.

Mahayya, as, ā, am, Ved. to be enjoyed; to be honoured (= *pūjanīya*).

Mahar, ind. (originally *mahas*, q. v., final *s* being irregularly changed to *r* before soft letters), the fourth of the seven worlds which rise one above the other, (coming between Svar and Janas and said to be one krore of Yojanas above the polar star; it is supposed to be the abode of those saints who survive a destruction of the world, cf. *loka*; the word *mahar* is sometimes regarded as a fourth Vyāhṛiti, q. v.) — *Mahar-loka, as*, m. the fourth of the seven worlds as described above.

Mahartvij, maharddhi, maharshabha, maharshi. See under *mahā*, p. 754, col. 1.

Mahas, as, n. pleasure, enjoyment (Ved.); a feast, festival; a sacrifice, oblation [cf. *maha, makha, magha*]; a festive hymn, hymn of praise; greatness, might, power, strength, dominion (Ved.); abundance, fulness, superfluity, multitude (Ved.); light, ray of light, lustre, splendor; the fourth of the seven worlds, the fourth Vyāhṛiti (see *mahar* above); = *uḍaka*, water (according to Naigh. I. 12); (*as*),